

9-26-1955

Evangelical Visitor - September 26, 1955 Vol. LXVIII. No. 20

J.N. Hostetter

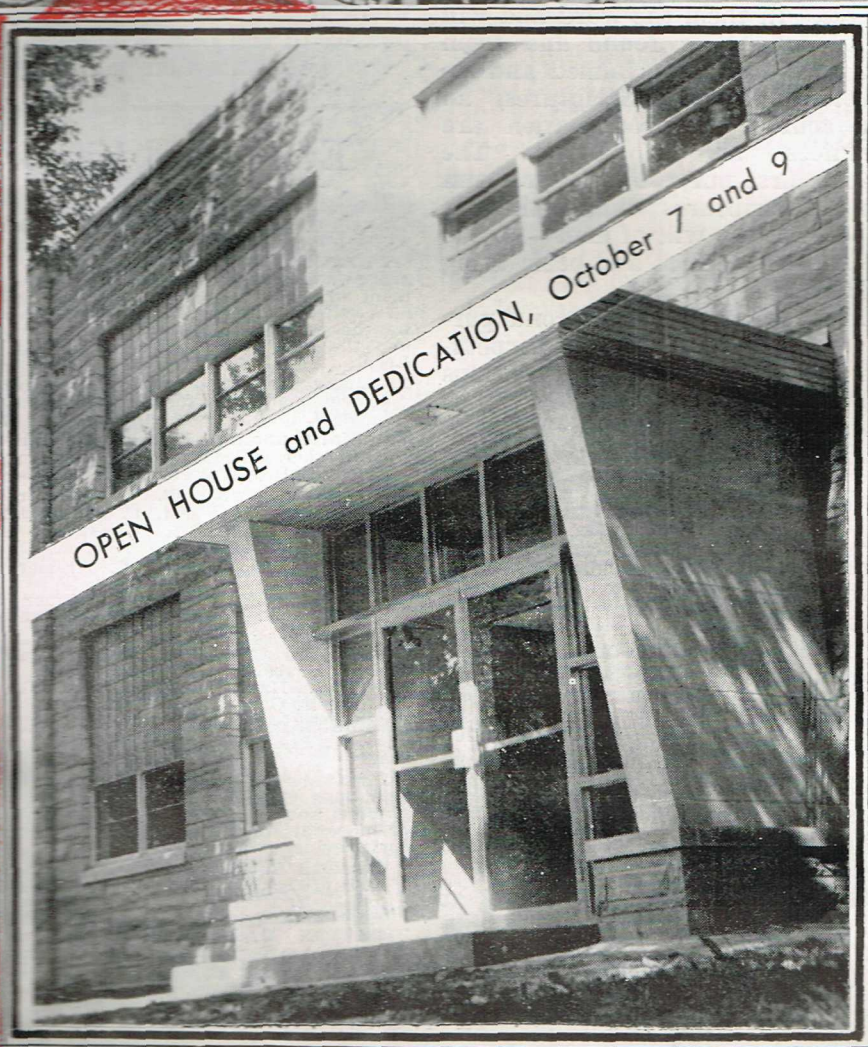
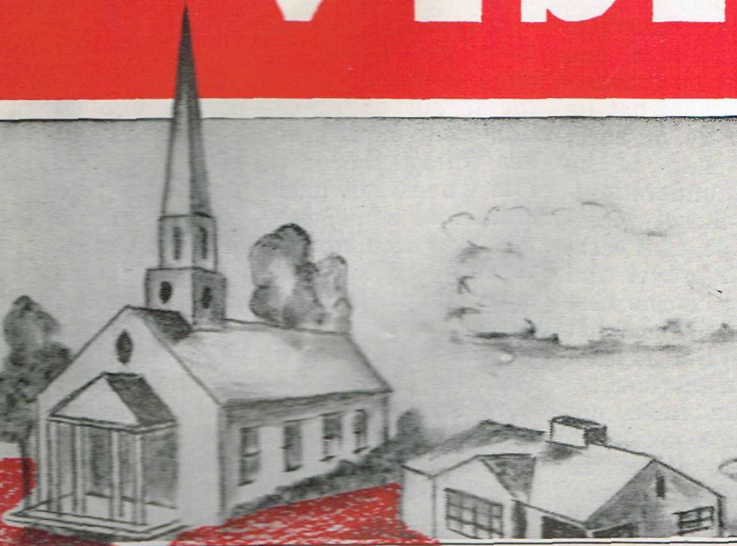
Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1703>**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - September 26, 1955 Vol. LXVIII. No. 20" (1955). *Evangelical Visitor (1887-1999)*. 1703.<https://mosaic.messiah.edu/evanvisitor/1703>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical Visitor

Sept. 26, 1955
Vol. LXVIII, No. 20



VOICE OF THE BRETHREN IN CHRIST CHURCH

What is the Church For?

WHAT ARE they like?—these Christian Churches in our community. And, perhaps most important of all, what is their purpose? What do they exist to do? Surely the church is not an end in itself; it does not exist just to exist, but is the means to some greater end. What is that end? What is the Church for?

The Church is for proclaiming and interpreting the will of God. One wonders, sometimes, what has happened lately to this function and purpose of the Church. Some years ago, "Fortune Magazine" looked for evidences of it and found them lacking. Here are some of the words from "Fortune's" editorial.

"We are asked to turn to the church for our enlightenment, but when we do we find the voice of the church is not inspired. The voice of the Church today, we find, is the echo of our own voices . . . And the result is disillusionment . . . a profound and absolute disillusionment, arising from the fact that when we consult our church we hear only what we ourselves have said.

"There is only one way out . . . the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of pastors, to hear this voice, to cause us to hear it, or if they fail to tell us, we . . . are utterly lost. Without it we are no more capable of saving the world than we were of creating it in the first place."

Now that, my Christian friends, is what is known as "laying it on the line." What it really means, if it is true, is that the Church is no longer the church; it has abdicated its primary function, to speak the word of the Lord; it is scarcely more than "the echo of our own voices." The voice of prophecy, the majestic Old Testament phrase, "Thus saith the Lord," is subdued and almost inaudible. Instead we have been echoing, "thus saith the economist, or the State Department, or the Republican party, or the Chicago Tribune."

Our case is not, to be sure, altogether hopeless. There are still prophetic voices in the Church; if this were not so, one would be in despair. But there are not very many and few

are to be heard in the upper-middle-class of Protestant churches of prosperous, over-privileged America. When the prophet considered the substance of his message, he consulted not what people said, but what he believed the Lord said. To be sure, the commands of God had to be filtered through human understanding. A good conscience is not necessarily an infallible guide, but certainly when coupled with prayer and exercise of intelligence, it is the best one we have. Doubtless the prophet was sometimes mistaken, but at least he was reading in the right book.

Many of us preachers have not been reading in the right books. The right books have such titles as "Psalms," "Isaiah," "Hosea," "Luke," "Acts," "John," "Corinthians," and the rest. In them the word and will of God are to be found and from them it is to be proclaimed and interpreted. To the Scriptures, all other sources of proclamation are appendices and footnotes. The Church's first purpose is to proclaim from the Scriptures what is the will of God—not the will of man—for our day. This is the first and basic thing the Church is for.

Following closely is a second purpose: The Church is for the perpetuation of the teachings of Jesus Christ. Let men argue as they will as to whether Jesus intended to found the Church; the fact remains that the Christian Church was founded and does exist. The "event," as John Knox calls it, of Jesus Christ's life, teaching, death and resurrection is so overwhelming as to make it utterly impossible that it should die or fade from human memory. It is inconceivable that there should not have arisen some such institution as the Church. I have small patience with those who want Christ without the Church. They cannot have Him, unless they acknowledge their debt to the Church. A noted editor puts it well:

"The idea that in order to get at the heart of Christianity you can bypass the Church is an illusion . . . The Church is God's gift as Christ Himself is God's gift. They exist together."

I'm afraid we don't do this job

very well. Often we teach what He did not teach, and do not teach what He did teach. Our ignorance, our selfishness or complacency get in the way. More often we fail to live His true Gospel even when we do teach it. We surely cannot be forgiven for not saying clearly to those outside, "This is our purpose—to teach what Christ taught and, insofar as we can, to live as Christ lived. Nothing less."

When we say that and, by our acts, get people to believe it, we shall have no trouble attracting people to our churches—people who do not come now because they do not see Christ there; they only see us, and we are not much like Christ. We shall lose some, too—people who do not now and never did want Jesus' teachings perpetuated in all their stark simplicity in the Church or out of it. But since this is one of the purposes for which the Church exists, (to paraphrase Martin Luther) here she must stand: God helping her, she can do no other.

A third thing the Church is for, is to minister to the needs of the people. Religion is concerned with the whole man. We must not forget the parable of the Last Judgment, where

(Continued on page six)

Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

J. N. Hostetter, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor, Ray M. Zercher, Office Editor, E. J. Swalm, Ernest Boyer, LeRoy Walters, C. Ray Heisey.

Contributing Staff: W. O. Winger, Avery Musser, B. M. Books, C. J. Carlson, Paul Snyder.

Missions Department: Missions Abroad—Mary C. Kreider, Campbelltown, Pa.

Missions in America—J. Wilmer Heisey, Bloomfield, New Mexico, c/o Blanco Trading Post

Brethren in Christ Publication Board, Inc., H. G. Brubaker, Dale M. Dohner, John E. Zercher, Harold Nigh, Joseph R. Aiken, Albert E. Cober, J. W. Bert

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions: no additional. Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.**

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Divine Healing

A Symposium Designed to Afford a Better Understanding of the Doctrine in the Light of the Bible

B. M. Books

EVEN THOUGH the term "divine healing" is extra-Biblical, in current usage it connotes a supernatural healing, a subject so sensitive even dividing orthodox believers into camps of various shades. One must therefore premise his conclusions upon Biblical sanction.

Because of the wide scope of related interests to our present life; as the wide-spread suffering, physically and mentally, the financial burden entailed in seeking relief, necessity for a closer walk with God, and the positive Scriptures on the side of healing, we do well to consider a sober analysis of divine healing.

There are phases pertaining to the subjects that cannot now be taken up. But these questions arise. Is such healing instantaneous or a gradual process? Is it to be independent of doctors, operations, etc.? Is it for us today or only for New Testament times; for believers or sinners as well; and, if once healed, always healed?

Isa. 53:5 and Ps. 103:3 speaks the Gospel language and blend with and corroborate the earthly ministry of our Lord. When the despondent Baptist sought to dissolve his doubts about Jesus he sent his disciples to inquire and received the answer in Luke 7:22. To remove all cavil with the assurance that here you see the credentials of Jesus, at least read Matt. 8:17.

All Jesus healed were sudden, apart from Medical aid. No therapeutic properties adhered in His means or methods. Then also what did Jesus mean in John 14:12 if it is not to be used by the Church for all time? We could even afford to yield Mark 16:17, 18 as an interpolation, yet there remain abundant Scriptures to support this doctrine.

The practice in New Testament times by the Church as in Acts of the Apostles, and the teaching of Paul in I Cor. 12 and of James 5 lift it out of the speculative sphere.



But now let me ask what shall one do who is sick? Take Jas. 5:15. Any one who meets these conditions and the Church does her duty may expect healing. Add Heb. 13:8 and Mark 11:24 for good measure.

Testimonies of healings are easily available—present-day healings. They are inspiring, sane and Scriptural.

Yet what can we say of Paul's infirmity, and what of a helper he left sick at a certain place, and of Job's affliction, and some devout saints who suffered for years. These and others are doubtlessly exceptions in God's wise providence. Otherwise the rule is constant and should be observed.

There are reasons why some are not healed:

1. A deepseated blend of prejudice and ignorance.
2. A cynical and antagonistic mind.
3. Plain unbelief. Remember Jesus in Nazareth
4. Evil speaking, a salty tongue, a boastful heart, a selfish life.
5. Known disobedience to the will of God.
6. Blind resignation to fate (as the Lord wills).

7. Fear of social disapproval.

If healing is not taught, if perversions and extremists have taken the field, and if occult and alien powers secure healings, they are no arguments against the genuine doctrine.

And, finally, whatever position one takes for the Lord's sake, a definite commitment is imperative. The tither, one who ventures by faith, and one who consecrates his life to the Lord will meet with tests.

I hold divine healing as a privilege, not a must, and never equated with salvation although provided in the atonement.

There may be permissive shuttlings between the relative and absolute, so-called, among conscientious believers. For instance, when is a person sick, is human help feasible? What of our living conditions, as sufficient exercise, diet, temperance, work, rest, etc? What of accidents, lacerated bodies, broken bones, functional and organic disorders? Surely it is more honorable to thank God for keeping us well, than to make us well.

Salem, Ore.

SYMPOSIUM

Healing in the Gospel of Jesus Christ

Luke L. Keefer

OF THE many, many perplexing issues in the lives of mortal men, probably the most persistent and disturbing is the matter of sickness and suffering. These are displayed in the physical body and in various forms, such as; (1) illness caused by lack of proper functioning of organs: headaches, indigestion, dropsy, high or low blood pressure, backache, etc., (2) diseases or sicknesses caused by germ infection: colds, mumps, measles, cancer, leprosy, blood poison, etc. (3) deformity: crippled limbs, underdeveloped organs such as eyes, ears, mind, etc., (4) ailments caused by abuse of our body: alcoholism, nervous breakdowns, effects of dissipations, fatigue caused by overwork or lack of sleep, etc., (5) demon possession. e.g., the maniac of the tombs, Mary Magdalene, the damsel with the spirit of divination, etc.

Now the very presence of these things among man of necessity interests a God of infinite wisdom, knowledge, and compassion, for "His eyes are in every place." It is He that notes the falling sparrow and calculates the number of our hairs. What does He think of the world's physical ills? We shall list several observations from the Scriptures.

1. THE DEVIL IS THE AUTHOR OF ALL SICKNESSES

When Adam and Eve were created they were physically perfect, as well as perfectly free from an atmosphere of physical threats. Then came the Devil. Then came the fall of man. Then came the consequences of sin. What a blighting train of iniquities and distresses! God is not the author of such things; the devil is. God is not pleased about it for He is going to eliminate all this debauchery from Heaven eternally. (Rev. 21:4, 27) Even now He is opposing the results of sin. In I Jno. 3:8 we find, "that he might destroy the works of the devil"—all of them. (See Acts 10:38.)

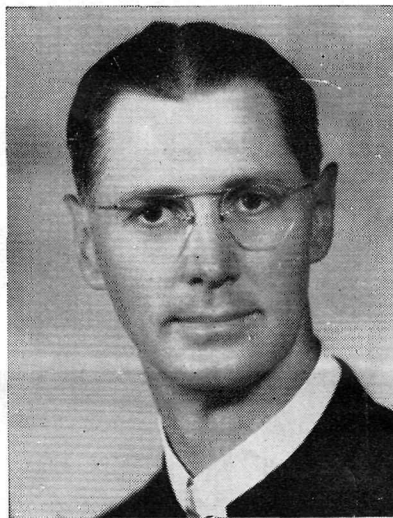
2. JESUS ATONED FOR PHYSICAL HEALING BY HIS STRIPES

In Is. 53:4-5 we find the prophecy concerning healing through the substitutionary work of Christ for our sicknesses and infirmities. This is clearly seen to be the meaning as in-

dedicated by the interpretation of this passage in Matt. 8:16-17. The healing benefits of this atonement are received by faith the same as in the case of justification or sanctification. (Mk. 2:5, Mk. 5:34, Mk. 6:5-6, Matt. 8:5-13, Acts 14:9, Acts 3:16)

3. IT IS THE WILL OF GOD TO HEAL

Any benefits of the atonement of Christ is for "whosoever will." Atonement benefits must be contrasted with other details of our life in which God deals individually and differently in every case. For instance, it is not everyone's lot in life to be tall or



Luke L. Keefer

short, beautiful or homely, intellectually superior to the average, etc., but these are not related to the atonement benefits of Christ for the deliverance of the body, soul, and spirit from the consequences of sin.

Concerning being saved Peter says, "God is not willing that any should perish." All men were atoned for through Christ. Of sanctification Paul says, "This is the will of God, even your sanctification," because Christ atoned for it. (Heb. 13:12). Of healing, Moses says, "He made them a statute and an ordinance, . . . and said, . . . I am the Lord that heal thee." Christ atoned for us that we might be healed. We find in Jno. 9:1-7 that Jesus said, "I must work the works of Him that sent me," thus indicating that the eternal and irrevocable nature of God involves the desire to heal His creatures.

4. GOD DESIRES THAT HEALING GO HAND IN HAND WITH THE MESSAGE OF SALVATION

When Christ sent out the twelve

disciples He empowered and commissioned them to heal (Matt. 10:7-8). When He sent out the seventy He likewise commissioned them to heal (Lk. 10:9). In the great commission (world-wide and for all time) it is an implied fact that healing is to be part of the unchangeable gospel of Christ. (Mk. 16:15-18). God provided for this ministry in the church by the gifts of healing (I Cor. 12:9). He also outlines a method of procedure in James 5:14-16.

5. SICKNESS AND SINFULNESS ARE NOT SYNONYMOUS

To be sick does not necessarily indicate that one is living in sin. (III Jno. 2). There are both afflicted saints and healthy sinners. But many sicknesses are directly related to specific sins (Jno. 5:14, Jas. 5:15). However, even though sicknesses are the direct or indirect result of sin, and hence, of the Devil, it must be remembered that sin is not resident in the physical body, but rather in the soul and spirit of man. Likewise, eternal life is resident in the soul and spirit of man, and not in the body. Both sin and eternal life may be reflected through the body, but neither is dependent on the body. When Christ shall change our vile (that is, earthly and inadequate for glory and eternity) body that it might be fashioned like unto His glorious body, it is not for the purpose of getting rid of our sinfulness, but only that we might be equipped for an eternal existence where flesh and blood cannot enter, and where spirits of just men are made perfect. Remember that God permitted the Devil to afflict Job, but also remember that God healed him, too.

Millersburg, Pa.

Divine Healing and the Atonement

E. J. Swalm

AS I APPROACH this subject so prominently mentioned in the Word of God, I am loathe to enter the controversial phase of it. By this I admit the well known fact that within the borders of our own brotherhood we have two voices, one saying, "It is," and the other saying, "It is not." I refer to the oft-repeated question asked by scores of sincere Christians, "Is Divine Healing in the Atonement?"

I confess it takes more courage to differ with my own brethren than with sinners. I am not unmindful of the maledictions that will be ascribed to me because I present a differing

Evangelical Visitor

viewpoint. I have hesitated for over five years on this deep conviction, partly because I dread to create any further confusion. But I venture, after much prayer and waiting on God. In the face of inevitable criticism in which, "unbelief," "ignorance," and "ambition," will be some of the milder epithets tossed, I have only one motive, that of trying to present a sane, logical and Scriptural position, and to preserve many honest realistic believers from perplexity.

I wish to say that I hold in high esteem many of our good brethren



E. J. Swalm

who differ with me and only ask that they give us the open-minded consideration we have given to their viewpoint for over thirty years.

When we hear people teach that divine healing is in the atonement I do not object to the term if it is properly understood. When the statement is made that healing is related to the atonement the same as the salvation of the soul, I feel this is a grave error and some distinctions need to be made. While every blessing of Christianity is because of what Christ has done, yet we need to understand that the salvation of the soul is the preeminent one.

Some people are physically ill due to sins they have committed against their own bodies, but we dare not accuse every person who has physical afflictions as being backslidden or guilty of sin. This attitude puts us in a ridiculous position when we think of many great saints of yesterday such as Fanny Crosby, Billy Brae and even the Apostle Paul who, after praying three times for healing, was refused and told of sufficient grace. Paul reached the coveted plateau of victory and said, "I take pleasure in infirmities" because the power of Christ rested upon him.

To face this matter squarely,—and we should for it is more than an academic question, we know that if people sin persistently after conversion they become backsliders, but who would want to say that people who get sick after healing are backsliders. Yet, that is what they are if healing is on a par with salvation in the work of Calvary.

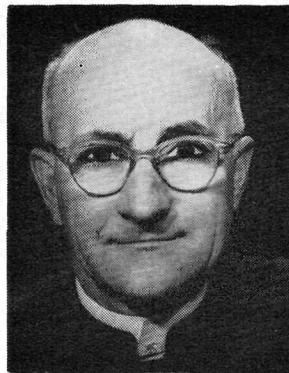
Many sincere exponents of this misconception do what most people do to support an untenable position. That is, they build their case, for the most part, around a lone text without due recognition of pretext or context. For example the rigid devotees of the Eternal Security doctrine swarm on John 10:28 and 29. Likewise healing in the atonement radicals without exception cluster around Matt. 8:17. I feel very deeply that this is a misunderstood Scripture. I wish to offer an exegesis given by the late G. Campbell Morgan on this text that is helpful. He differentiates between the words used in connection with bearing our sicknesses and bearing our sins. The word "bare" is from the Greek word "*bastago*" the same word Paul uses when he says "bear the infirmities of the weak" (Rom. 15:1). It is evident from Paul's use of the word that we do not take the other man's burden all away, or that our bearing with the weak ones makes them strong. We get under the burden with them sympathetically but do not relieve them of the burden entirely.

When Jesus bears our sicknesses, He gets under the load with us sympathetically. An entirely different word is used when the Greek speaks of bearing our sins. It is "*anaphero*" which means to pick up and carry clear away so that we bear it no more. This is what He did with our sins when He removed them as far as the east is from the west and deposited them in the depth of the sea of His forgetfulness.

Most assuredly God has provided the doctrine of divine healing which is His ability to heal any and all sicknesses in response to the prayer of faith within the orbit of His sovereign will. I would like to point out the confusion of many of the mass healing campaigns but will refrain for want of space.

I conclude this brief treatise with the sincere belief that a right and Scriptural understanding of both salvation and healing will result in a definite growth of faith, more people being healed and more people being saved.

Duntroon, Ontario



C. R. Heisey

Is Any Sick Among You?

C. R. Heisey

RECENTLY, while the station attendant was filling the gas tank, I picked up a Bible study booklet from a well-known Bible institute. Near the end of the last chapter I found these interesting statements concerning healing as practiced by the Early Church:

"There is no foundation in the Word of God for the prevailing doctrine of 'Divine Healing.' It is not true that healing is as much the will of God for every Christian as salvation is for the unsaved. Some of the choicest saints by the elective will of God have been patient sufferers for Jesus upon sick beds.

"The fact that the Bible does not give a hint of the manifestation of the sign of the gifts after the Book of Acts, must carry convincing evidence to the careful student who compares Scripture with Scripture, that they have been retired."

As one reads carefully, I Cor. 12:8-10 and considers that the "gifts of healing by the same Spirit" is mentioned among the nine gifts given by the Holy Spirit for the ministry of the Body of Christ on earth, one cannot but wonder why just one of these gifts would be withdrawn and not the others.

Do we have a right to explain the absence of any of these gifts from the ministry of the Church by trying to eliminate it from God's Word, or consign it to an obsolete past? Christ did bestow it upon the Early Church. This gift did follow as long as Christians did believe and expect it. What became of it? Why is it not universally taught and realized? Did it disappear with the Apostolic age? Was it withdrawn when Peter and Paul and John were removed?

By no means. It remained in the Church for centuries, and only disappeared gradually in the growing

worldliness, corruption, formalism and unbelief. With a reviving faith, with a deepening spiritual life, with a more marked and Scriptural recognition of the Holy Spirit, and the Living Christ, and with the nearer approach of the Master Himself, this blessed Gospel of physical redemption is beginning to be restored to its ancient place, and the Church is slowly learning to reclaim what she never should have lost. When the gifts of the Spirit are absent it is because the Holy Spirit is not given full and rightful place. Divine healing does obtain when folks return to God in full obedience and faith.

The history of the Church records many instances of healing that would verify this faith.

Who has read the story of Prince Kabo (Sammy Morris), that saint of God who died just before our present century began, and has not been struck by his simple faith resulting in healing in more instances than one? After contact with him we are told that the ministry of Stephen Merrit was quickened and there were multiplied instances of healing in answer to his prayer of faith.

In South Korea during the unusual revival which swept across that country just before the Red invasion, when more than 25,000 people were converted in a few months time, there were remarkable healings. The ministry of healing was not emphasized. The Spirit of God was present and obeyed. Much prayer and fertile faith were followed by healings. Similar results are reported during the wave of revival which swept over Brazil a few years ago.

Tom Haire, that remarkable praying plumber reported by Dr. Tozer, as a most unusual man of prayer and spiritual faith, holds back from highly advertised "Healing Meetings," but he ardently believes that an outpouring of God's Holy Spirit on a life may easily result in physical healing. He says, "Should God ever pour out His Spirit again upon all flesh, we may expect physical healings to accompany the outpouring. It is part of the divine pattern."

A report from the Philippine Islands indicates that a wave of revival is accompanied by healing, and multitudes are being saved.

What shall we say then? Was this one of the nine gifts to the Church retired after the Apostolic age? We do violence to the truth to say it that way. We had better say that lack of prayer, faith and obedience has grieved God's Holy Spirit and caused Him to withdraw what He would freely bestow. Where He is given

rightful place, the glory of the Lord is foremost, and faith properly activated, folks who will believe may receive healing for body as well as soul.

An encouraging current event comes from Scotland: "At least fifty ministers of the Church of Scotland practice laying on of hands with prayer for the sick. Iona Community holds regular healing services. In view of this wide interest in 'spiritual healing,' as they term it, the leaders of the Church of Scotland have set up a special commission to study the question on a Church-wide basis. As long ago as 1952, the Presbytery of Glasgow formed a committee to study the practice, and several remarkable cures are claimed by Scottish ministers as a result of laying on of hands."

I have at hand several remarkable stories of casting out demons in answer to the prayer of faith, which I have no reason to question. One is from Formosa, one from the Philip-pines and, I believe the other comes from Africa.

The directive given by James, "Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up . . ." (Jas. 5:14, 15), was not given at the beginning of the Apostolic Age but at its close; not for that generation, but for the one that was just rising, and all succeeding ages. For indeed, these New Testament Epistles were not widely circulated in their own age but were mainly designed "for our admonition upon whom the ends of the world are come."

—Elizabethtown, Pa.

What is the Church For?

(Continued from page two)

separation is made on the basis of whether they had fed the hungry, clothed the naked, visited the prisoners.

The "consolations of religion" is a phrase used satirically, or as formalized expression, but not rightly so. They are real and vital and valid and to administer these is beyond any doubt one of the things the Church is for.

Someone has said, the minister has not one set of duties but two: to comfort the afflicted and to afflict the comfortable. Many of us are zealous enough in the discharge of the first set of duties, but we are too timid to do much of the second. In Sunday school we teach children to regard with approval His overturning the tables of the money changers in the Jerusalem temple. If He were to visit our cities today, He would probably find it necessary to upset some cash registers. As Harold Luccock said; "Jesus was not crucified for saying: 'Consider the lilies of the field, how they grow,' but for saying: 'Consider the thieves of the temple, how they steal.'"

Let us face it. Few Churches are now fit for the Kingdom of God; they but dimly and feebly reflect its light and its faith. We ourselves are not ready to be its citizens; perhaps not even willing. "Why," cried Jesus with anguish in His voice, "call ye me Lord, Lord, and do not the things which I say?" Martin Niemöller once put it this way: "For a long time the Church has been running after the spirit of the times with a plea for a letter of recommendation . . . Each time it has had to pay for it with a portion of its Gospel . . . And it has all been to no avail; we were on the wrong road all the time."

This, then is what the Church is for: the proclamation and interpretation of the will of God, and the will of God only, as men and women of vision in earnest prayer come to understand and speak it. It is for perpetuation of the memory and teaching of Jesus Christ, that all may know God entered human history in Him. It is for ministering to human need.

A motto on an old church building in England bore these words:

"While life was being shattered, this place was given for the healing of the soul."

It is for the "Christian Revolution" which alone can convert us poor, selfish sinful mortals into citizens fit for what lies beyond, the Kingdom of God. Let the people once see that these are the purposes and aims of the Churches in our community—nothing less—and a spiritually destitute multitude will throng our pews and halls, having found here the only source of the Bread of Life, the Giver of Life Abundant, Jesus Christ our Lord.

—Adapted from an article by C. Willard Fetter in *Pulpit Digest*, by C.R.H.

How I Came to Believe That the Bible is the Word of God

Today's testimonies were written by teenagers in Africa. A quotation from the letter accompanying them should be self explanatory and of interest to you;

The following are excerpts from compositions written by Form II in the Secondary School. It is equivalent to the High School Sophomore at home. They were to write on "How I Came To Believe The Bible To Be The Word of God." It was written in their Bible class.

I thought that perhaps the Youth at home may be interested in reading some of them.

Trusting that they will be a blessing . . .

Yours in His Glad Service,
Eva Mae Melhorn



HIGH SCHOOL SOPHOMORE CLASS,
SOUTH AFRICA
TEACHER EVA MAE MELHORN, RIGHT

There are several things which made me really believe that the Bible is the word of God. It happened when I had already started school. One day I went to a certain village and I found many people drinking beer. Some were smoking. An old man asked a boy to give him a smoking paper and a boy brought an old paper which came from the Bible. The old man told the boy that the paper was from the Bible, and he would not smoke with that paper. From that time I realized that the Bible was not like other books but the word of God. The other thing which made me believe that the Bible was the word of God was that I asked myself "Why is the Bible written in so many languages and talking about the same thing?" Why does the Bible not change? This made me really believe that the Bible is the word of God.

Habathusi Kokobebe

In the Bible we read that we were all like sheep that went astray without a shepherd. It is very wonderful to me today whenever I look back to the time when I knew nothing of the Bible contents. I am glad to confess before my fellow-Christians that I was one of those sheep which went astray, but was found.

Something very, very wonderful happened to me. The Shepherd found me in the midst of a jungle. In this jungle were many lions and leopards which might have destroyed my life

had the Shepherd not found me at that particular moment. The good Shepherd carried me on his shoulders and went with me to the other sheep where I am enjoying a happier life than that in the jungle.

The reader of my little story will no doubt see that the jungle I mean is the world. The lions are the sins of the world. The good Shepherd who found me is Jesus Christ who brought me to the Church where I first learned that the Bible is the word of God. It is where I get my daily spiritual food.

Adonia Ciyaka

One can really be surprised to think about how a promise card can convince a person. In 1952 at Wanezi Mission, our class teacher introduced a promise box to us. She said we should pick a card if we wished. I was to see how true those cards were. When I looked at my card I found this verse: Matthew 6:33. It was very much against my wishes because at that time I wanted to become a builder.

Our headmistress brought hers the following year. I went to pick a promise card thinking that it would support me in my worldly arguments but I came across the same verse.

Now I was a bit convinced that the word of God was true. I gave up my aims of becoming a builder, and thought of becoming a teacher.

I gave myself to God and I was baptized. I entered the secondary school, and this my second year. It has happened that the class teacher has brought the third promise box and I again got the same verse.

This has made me to believe in the Word of God because no one else spoke to me but the Word of God.

Alfred Mahlangu

The word of God is sharper than the two-edged sword. It was spoken of by the prophets in the olden days and it is still ministered to us. All things shall pass away, but the word of God will remain till the end of the world.

It was in 1945 when I was just a young boy that something happened to me. One day it happened that I used rough or bad words to my mother. I went to bed being heavily laden on my heart because of the words I had said. I was guilty. I was inspired by the word of God that I should make a confession to my mother. I obeyed the word of God and I made a confession. Since that hour I was free from the bondage of guilt.

Samuel S. Mudenda

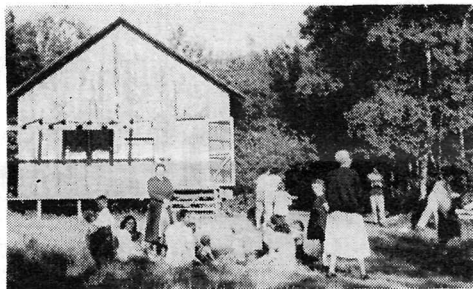
Saskatchewan Sponsors First Youth Camp and Camp Meeting

INTENT FACES around the glowing embers of a campfire—incessant patter of rain on tent canvas—the drone of mosquitoes as they circled for a landing—the “clang” from the cookhouse that signalled “come and get it”—the challenge of Missions in word and picture—blue skies mirrored in the lake—boat rides—handcraft—fellowship—these are some of the memories that linger from Saskatchewan’s first Youth Camp and Camp Meeting.

The encampment was held at Christopher Lake, about 22 miles north of Prince Albert (12 miles from Pad-dockwood) from July 7-10. Beginning with two days for children and young people eight years and up, the last two days included sessions for everyone. Lodging was provided in several cabins and numerous tents, with the main services held in the evangelistic tent. A clearing in the “bush” gave the camp relaxed seclusion, though it was only several hundred yards from the beach. From a screened “cookhouse” were served 600-700 delicious meals. A portable lighting unit made possible the showing of mission pictures (and use of electric razors.)

The camp was directed by the three Saskatchewan pastors, Arthur Heise,

John Garman, and Robert Sider. The speakers were Bro. and Sr. Lewis Sider, (missionaries to Africa), Bishop and Sr. Carl J. Ulery (treasurer of Foreign Mission Board), and Bro. Wilmer Heisey (Navajo Mission). Sr. Norma Cassel was song leader. Hearts were stirred to greater zeal by Bible study and messages. An overall insight into the work of the mission fields was gained from presentations of mission work in Africa, India, Formosa, and Navajoland.



Recreational activity was a part of the camp program.

Youth Camp featured daily Bible studies by Bro. Ulery and handcraft sessions. The afternoons were devoted to organized recreation — boating, hikes, swimming, and softball.

The campers received a “surprise dividend,” Friday afternoon, when they were entertained by Mr. and Mrs. Whitney at nearby Emma Lake with a musical program featuring bells accompanied on the electric organ. Seated on blankets at the rear of their gracious hosts’ house the group joined the Whitneys in singing a number of hymns. The climax of Youth Camp came with supper on the beach followed by a campfire service. Bro. Heisey challenged the young people to “Know Thyself.”

Any doubts regarding the feasibility of a camp meeting in Saskatchewan disappeared as both young and old expressed their appreciation for the fellowship and inspiration of the four-day camp. Plans are already being formulated for another camp next summer and speakers are en-

gaged. The second Sunday of July has been set aside as the regular date for the Camp Meeting.

The three scattered congregations of the Prairie Province (Kindersley to Delisle—110 miles, Delisle to North Star Mission—175 miles) need the blessings of fellowshiping at camps ever so much more than do the thickly-populated sections of the church. Whereas many congregations are represented from near-by points in the camp meetings at Roxbury, Ohio, Niagara Christian College, etc., the folks in the Great Northwest have little opportunity for intra-church fellowship.

SASKATCHEWAN’S GOLDEN JUBILEE

This year Saskatchewan celebrates her Golden Jubilee. Soon after the West was opened numerous of the Brethren in Christ homesteaded around Kindersley and established a church work there. At one time the membership was 110.

The Oct. issue of the *Saskatchewan News Bulletin* will be a Jubilee issue featuring a history of the work in Saskatchewan. For a copy write to John Garman, Box 640, Kindersley, Saskatchewan, Canada.



An electric power plant for shavers—and mission pictures.

Severe depression and the Dry Thirties caused many of the original settlers to leave. But the group at Kindersley, now small is far from static. A new church has recently been erected in the town of Kindersley to meet the challenge of this prospering center. Although there are few young people in the church to carry on the work, there is a fine group of younger boys and girls who may some day shoulder the responsibility of the church in Kindersley. Camps and youth work are a part of the effort to guide them into a sense of church loyalty. Another generation may not be lost!

POTENTIAL AT DELISLE

At Delisle, always a small congregation, the Sunday School has been increasing. The delegation from this area to the Camp Meeting was outstanding. Boys in their early teens of sterling quality look to their young pastor, Bro. Robert Sider, for leadership. Veteran missionary Annie Winger has returned from many years of service in Africa to her native home to join in the battle for Delisle. Pray for the work at Delisle.

NORTH STAR MISSION IN THE BUSH COUNTRY

Whereas Kindersley and Delisle represent largely a migration of church folk to the prairie, the *North Star Mission* was definitely a mission area. Beginning with the late Reuben Climenhaga's interest in the spiritual development of the north country, there has been a gradual development of an established Brethren in Christ work there. Beginning about twenty years ago the Home Mission Board has regularly stationed pastors to serve in this area. Among those who served are Bro. Albert Cober, who built the mission house and church, Bro. Leroy Yoder, Bro. Lewis Sider, Bro. Earl Brechbill, and Bro. Arthur Heise.

Bro. and Sister Lorne Lichty, who on August 15 took over the work at the North Star Mission, will be ministering to a church membership of approximately 25, the average S. S. attendance for 1954 being about 40. In recent years the North Star Mission work has launched out into Pad-dockwood (a new church building there in the future is a probability) and to Candle Lake. Bro. Maurice Moore is assisting in the work at North Star.

In recent years numerous young men have hearkened to the call "Go west, young man, go west" — and from the prairie and north country have gone quite a few young women to become wives for members of long-time church families. This development has done much for the work at Meath Park in putting down roots in the community.

Will you pray definitely for the work in Saskatchewan? The boys and girls, hope of the future, must be won to Christ! Pray for the workers: the Lichty's and Bro. Moore at North Star, the Garmans at Kindersley, and Robert Sider at Delisle. During recent years the country has turned from a dust bowl to a green, well-watered land. May this be a portent for good—that the Lord's work may prosper in Saskatchewan!

—R. G. and J. W. H.



Dina Mirandy (Pastor Benjamin's daughter) on Graduation Day with Leoda Buckwalter.

Musings

Leoda Buckwalter

Flu—a heavy head, fever, aching arms and legs—Yes, the bed feels good! But deep down inside there is a thankfulness that the Lord knows all about this and is taking care of me. Isn't it wonderful to have that inner rest? To know that it is sometimes His will that we take a bit of time alone with Him? I relax on the pillow and thank God for the joy of just being His! And it is so nice to be home!

How pleasant it is to lie here and think. I relive with deep satisfaction the activities of the past several months . . .

. . . Here is an invitation to attend Dina's graduation in Allahabad at Kalvari Bible School. The time is the end of April, at the conclusion of our Bible School session here in Banman-khi. Yes, I can go, and that will give me a week between graduation and the summer camp in Pachmarhi. The meetings for the hospital staff at the Mission hospital in Kachhwa (near Benares) could be fitted into that week. Let's see . . .

It works out that way. The graduation exercises are spiritually inspiring. Dina, our Santal pastor's daughter, gives a stirring testimony to God's call upon her heart to serve among her people. Equipped with two years Bible training and a burning heart, she is ready to go back to the Santals of Purnea Dist. God bless her! It is thrilling to see young men and women take up the challenge of Christian work.

Six days at the Mission Hospital in Kachhwa—and the Spirit of God moves among us. The days seem to

be miracle days. The doctors and nurses are meeting each morning at four-thirty for prayer. Young people are finding God and then going out right away to bring others. I am conscious of watching the Spirit work and know that His workings will continue even after the meetings close. It proves to be true—God is still moving in Kachhwa. Things are happening there, all because that little band of doctors and nurses are faithful in prayer each day before the Throne.

And now Dina and I are off to join the summer camp in Pachmarhi with about fifty others. Pachmarhi is a semi-hill station in Madya Pradesh and for three weeks our family of fifty young women (staff included) will live together in a large rented bungalow. The girls are of high calibre. They come from all over North and Central India. Most of them are well-educated — staff-nurses, university students and some graduates, Bible women, school teachers. But how many there are who are only nominal Christians! They know the answers theoretically, but so little has gone lower than their heads! Three weeks together over the Word of God brings us to our knees into the presence of God Himself. As a result, there come tears of repentance, songs of joy, a new and living witness to the Spirit of God dwelling in the heart. Praise His Name!

Yes, it is worthwhile. This program of getting young people into a place of crisis, a place where the Lord Jesus Christ presses His claims upon them and they come face to face with His beauty—what could be more important than this? My heart is filled with thankfulness to the Lord that I

have been privileged to participate in such a program and to watch the Holy Spirit work in every heart, mine included.

* * *

The days are pretty hot now, for June is upon us and the rains haven't yet broken. It is **time to go to Landour for vacation.** The heart-strings are pulling—Allen and Joanne are there! Allen has already gone ahead from Banmankhi and he and Joanne have opened the little cottage which we have rented and have made it ready for Mommy! Soon we will have the joy of a month together as a family. Praise the Lord. He is good.

There is plenty to fill our days, even though officially we are on vacation. Rev. George Duncan, Keswick speaker from London, England, has come to hold meetings in Mussoorie and Landour. We share in these services by taking active part in the music. Every message given by Rev. Duncan is rich and inspiring. In this large community of missionaries and Indian Christians there are many many hungry hearts. The Lord has the answer to everyone's need. We rejoice in the sweet Christian fellowship with the saints and with the knowledge that the Lord is touching us and mellowing us. We will go back to work strengthened and renewed. It is a blessing to have some of our fellow-missionary family here too: the Hokes, Evelyn Bohland (what joy she is getting out of her new appointment to the Community Hospital here in Landour! She is doing splendid work and feels a real sense of mission to give the Gospel to the many she contacts.) Then there are the Book sisters—Esther attending Language School and Ruth spending a month's vacation. After they leave Mary Jane Shoalts comes for language school, and, of course, Mary Beth Stoner is always at hand in Woodstock. It is such a joy to know she is where she can help our children and keep an eye on them. It helps to make the long separation from them easier.

The days fly past. We get sudden word about Phyllis Pye's having to fly home because of the severe illness of her father. Elwood quickly leaves Landour with Uncle Bill Hoke as escort, and joins his mother in Delhi. It seems impossible, and yet it is true! They leave Delhi on Saturday evening and are in Toronto Monday morning!!! Can this happen from India?

Now the rains have broken and many missionaries are returning to the plains. Allen has gone; so have the Hokes and the Books. Joanne and I stay on in our little cottage and enjoy each other. I have to get her

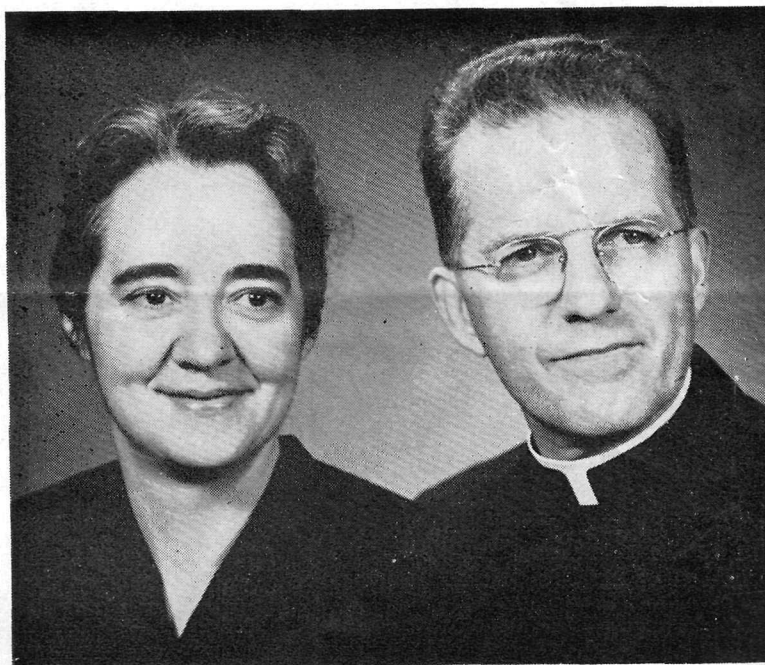
clothes ready for boarding. The **derzi** comes and sews each day. It seems that all of her dresses have to be let down. How fast these youngsters grow!

Parting day has come again. Joanne goes to Boarding happily. Anita and Carlton are in school, too, and so there are some compensations for the broken family life. Having "Auntie Beth" at hand also takes away the sting of separation . . . I leave Landour and stop in Lucknow on my way home. At the Mission Hospital there we have a week-end of meetings with the hospital staff. There is a definite working of the Holy Spirit in the hearts of the nurses. Praise the Lord! Again I note that much prayer has preceded the meetings.

Home again, and surrounded by loved ones! My box has to be unpacked, the house is in a mess. Oh,

how my head aches! I'll wait until tomorrow to begin . . . and tomorrow finds me in bed. Ah, well, there are more days ahead. The bed does feel good! . . .

. . . I hear singing! It is Santal music, and it comes from the church. Bible School has started. Twenty-six students have registered for this six-weeks' Bible course. Seven have come from neighboring missions, the balance are of our own group. We have to have three classes meeting simultaneously to meet everyone's needs. It means a full schedule, but what rewarding work! I must get up! Thank you, Lord, for renewed strength and for healing. There is work to do! Praise God for the joy of being part of this program. **Is there anywhere anything more rewarding than to watch the King of Heaven take possession of human hearts? I think not!**



Bishop Jesse F. and Lucille Lady

THE LADYS ARRIVE --- AND BEGIN TO WORK!

LUKADZI, a new outstation on a beautiful spot near Matopo, was the scene of a large love feast on the weekend of August 20 and 21. A large crowd was present as the people from Matopo turned out in unexpectedly large numbers for the gathering. On Saturday twenty-seven were baptized and three women brought back into the church. "On Saturday night at Lukadzi, Glenn Frey came and said that he had

brought the Ladys. We were surprised for we had not expected them until Monday . . . On Sunday we had communion service (with 186 communicants) without Brother Climenhaga, who was called away because of the illness of his wife. Brother Lady took the main service in the afternoon. There were so many present that Evangelist Nkomo had to take a service outside for there were 452 there altogether. I am sorry that we

MISSIONS

did not have the loud speaker. That is the trouble with an outstation love feast. [How we wish we could have been there to enjoy that message with the Africans and to witness their welcome to a younger brother of the Mfundisi Lady who has lain buried at Matopo Mission for so many years—but whose wife, Sister Naomi Lady, spent so many years in their midst! M. C. K.] The Ladys are learning to like the country very much.

"Sister Lady gave a good talk to the Sunday School this morning on Jerusalem and peace."

The Ladys will be stationed at Wanezi Mission and we await further word concerning their work in connection with the Bible School there.

To Visit African Field

The Executive Secretary of the F. M. B. will again visit the African field, under the Board's orders, sailing from New York September 21 on the *Queen Mary*, and out of England on the 29th on the *Sterling Castle*. On his own initiative, Dr. Lenhert, also of the Foreign Mission Board, will be making the trip in order to get a better understanding of the work; and we feel that his very real interest in missions is praiseworthy before God. Sisters Hostetter and Lenhert will accompany their husbands.

Some weighty decisions concerning the work in Africa are due and our prayers are needed that the will of God may be carried out.

New Arrival!

Mary Elizabeth is the name of the new member of the Glenn Frey family at Mtshabezi Mission. She was born August 19 at Bulawayo.

The Farewell Service for

... Sisters Rhoda Lenhert and Kathryn Hossler at the Messiah Home Sunday afternoon, September 4, with Brother Jacob Kuhns as chairman, opened with an invocation by Bishop Daniel Sipling of the Elizabethtown United Zion congregation and included special music by a ladies' octet from the same congregation—of which Sister Hossler is a member.

Giving her farewell talk, Sister

Hossler expressed her satisfaction in carrying out the call of God and her concern that the young people present would not be of those who would have to say in their later years, as numbers have said to her, "I had a call once and I wish I had followed it." She gave an interesting account of the Lord's definite leadings and help in difficulties during the time of her preparation.

"It has been a blessing to be here at home," said Sister Lenhert of her furlough. "We have been challenged to go beyond the line of duty... Both the sisters asked our prayers."

The Executive Secretary, Bishop Hostetter, said that the sisters are scheduled to arrive in Cape Town September 29, and that it is planned that they drive the Chevrolet carry-all, recently shipped out of New York, the fifteen hundred miles to Bulawayo.

Items relating to other missionaries included the following:

1. The Elwood Hershey family is due to land at Idlewild Airport, New York, September 8.

2. The Ladys have arrived in Africa, and we no longer have missionaries of our church in Israel.

3. The Doyle Books are now in Japan as workers under the MCC. We trust they will be a great aid to the Willmses.

4. The L. B. Sider family plan to return to Africa in the latter part of



Becky Hossler, R. N.



Rhoda Lenhert, R. N.

the year. No other missionaries will be returning before the beginning of 1956.

Brother Graybill Wolgemuth had charge of the lifting of the offering which amounted to \$205.

Before calling Brother Eshelman to

sailing on the *Queen Mary* September 21 to visit our African mission field, and also Bishop Samuel Wolgemuth, Chairman of the Foreign Mission Board who will shortly be taking a trip to the Orient and to India on behalf of Youth for Christ.

SPEED AWAY! SPEED AWAY!



the front to lead the prayer period for the outgoing missionaries, Brother Kuhns asked that we also remember in prayer Bishop Henry Hostetter and Dr. Paul Lenhert, who will be

Advising the Preacher

A PROMINENT pastor had been called to serve a proud village church. A committee waited on him to give him some advice on how to proceed in preaching to their congregation. They said, for instance, one of the main supporters of this church is a wealthy man who rents some property to an alcohol manufacturer and also to a saloon keeper. He does not drink but to avoid embarrassment, please do not preach against liquor.

They mentioned also some very important church workers whose young people were strong on the dance, and some others who ran a gambling center. After making quite a list of things they requested him not to preach against he exclaimed, "What can I condemn, what can I preach against?" The answer was ready. "Preach against the Jews, there is not one in ten miles of here."

I don't know what the preacher said next but if John the Baptist had been there he would most likely have had something to say about "a generation of vipers" who needed to "flee from the wrath to come." Jesus would undoubtedly have spoken about "hypocrites—whited sepulchers full of dead men's bones." Jude would likely have spoken about "great swelling words, having men's persons in admiration because of advantage . . . brute beasts . . . who walk after their own ungodly lusts." John might have added, "He that committeth sin is of the devil." Peter could have spoken of "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children which have forsaken the right way and gone astray." If James had been on hand he would likely have said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" If Paul were present he could have added, and it would have been quite fitting, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Paul's advice to preachers is, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering. For the time will come when they will not en-

sure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things . . . make full proof of thy ministry."

C. R. H.

Still More Gems from "Secrets of Christian Living"

By F. B. Meyer

IF YOU BEGIN to count your heartbeats, you will disturb the rhythmic action of the heart. We must not spend all our lives in cleaning our windows, or in considering whether they are clean, but in sunning ourselves in God's blessed light. That light will soon show us what still needs to be cleansed away, and will enable us to cleanse it with unerring accuracy. Our Lord Jesus is a perfect reservoir of everything the soul of man requires for a blessed and holy life. To make much of Him, to abide in Him, to draw from Him, to receive each moment from His fulness, is therefore the only condition of soul-health. But to be more concerned with self than with Him, is like spending much time and thought over the senses of the body, and never using them for the purpose of receiving impressions from the world outside. Look off unto Jesus. Delight thyself in the Lord. My soul, wait thou only upon God!

No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour.

More Christians than we can count are suffering from a lack of prayer and Bible study, and no revival is more to be desired than that of systematic private Bible study. There is no short and easy method of godliness which can dispense with this.

Those who ignore the Lordship of Jesus cannot build a strong happy life. Put the sun in its central throne, and all the motions of the planets assume a beautiful order. Put Jesus on the throne of the life, and all things fall into harmony and peace. Seek first the Kingdom of God, and all things are yours. Consecration is the indispensable condition of blessedness. So shall light break on thy path, such as has not shone there for many days.

Many suffer from the spirit of or-

ganization and routine. . . We do so much; and we do it mechanically. We are wheels in the great machinery, instead of souls, the value of whose work in the world depends much more on what they are than on what they say or do. We must keep fresh, tender, unselfish, and devout. And it were better to relinquish some of the routine of life than lose temper and tone of heart, which are all important for the redemption of others.

C. R. H.

Operation "S"

"WHAT IS this thing we call stewardship?" Pastor Clemons was beginning an elective unit of study on stewardship in his young married people's class.

Bill Ferris, quick and positive as usual, answered, "You tithe; that's all there is to it. I give a tenth of my income and that's all anyone can expect."

"It's just a glorified way of getting the cash," young Mr. Sims, cashier at the city bank, said with a sarcastic note in his voice. "We'd do better to give every member a quota and be done with it. This thing you call 'stewardship' is just a refined way of getting the money to pay church bills."

Richard Browning was not quite so sure. "I think it means tithing, too," he said. "I have to support my widowed mother, besides my family. Can I include that in my tithe? And how about my contribution to the Community chest?"

"Now I'm not so sure stewardship means just money," Mr. Glaser contributed thoughtfully. "I heard a sermon on it once and I got a glimpse of something bigger than that. There was something about abundant living that sounded good to me. It seems that we are supposed to be partners with God in running our lives. If we just know how, we can work with Him in the task of making Christ known to the world."

Thousands of people think only of money when stewardship is mentioned. To many people tithing and stewardship are synonymous. Others think of it as their duty to help pay the bills in the Church. All these ideas connect only material values with stewardship. However, God wants more than money; he wants the man.

—From "Stewardship Enriches Life" by C. W. Hatch

Montgomery, Pa.

Our Vacation Bible School was held July 18 through 29. Bro. Jay Hess was chosen superintendent. The attendance was regular which we appreciated, running from 160 to 170. Each class (of the smaller age group) had a project. This the children enjoyed very much. Above all else, each teacher emphasized the necessity of each child giving his heart to Christ. Our aim was to make our Bible school a time of spiritual seed sowing in these young and tender lives that there may be a bountiful harvest for the Lord.

Each class had their own decision night in their classroom. Quite a number responded when the opportunity was given.

Then in the auditorium, with all the classes assembled, our pastor Bishop J. L. Myers gave a short talk and an opportunity for all those who had accepted Christ as their Savior to raise their hands. We thank the Lord for every one who attended the Bible school, and we feel they have been benefited by it.

We have just passed through a special time of heart-searching and spiritual refreshing. God bless Bro. C. H. Moyer of Elizabethtown who so faithfully proclaimed the Word of the Lord to us in our tent campaign which was from Aug. 21 to Sept. 4. Located at Sunny-Way along route 11.

Bro. Moyer carried a heavy burden for lost souls, and in many services the presence of the Lord was felt in an unusual way.

We had an especially touching service in the church on Sunday morning, Sept 4. The presence of the Lord seemed so very near, many were weeping as the burden for lost souls, living in the community, and for which we have been praying fell upon them.

During the campaign several knelt at the altar for prayer, but we felt so many more should have responded to the call.

We know the Word went forth and Isa. 55:11 promises it shall not return void.

—R. M. M.

Palmyra, Penna.

Sunday, May first was our Spring Rally Day. There was a special program during the devotional period. Attendance was very good this Sunday as well as May 8 which was family Sunday. The family sat together as a unit and Bro. Stanley Funck taught the lesson to the adults from the desk. Mr. Paul Bixler, director of Lebanon Family and Children's Service, was the speaker during the worship service.

Bro. Elmer Books spoke to the Christ's Crusaders in the evening on "Important Principles to follow in choosing a Vocation." A trio from Hummelstown sang several selections and devotional books were presented to Ray Kreider, John Edward Engle and Dale Kreider who were graduating from high school. The pastor's message on "The Incorruptible Youth" followed the Crusader's program.

Sunday May 15 was Cradle Roll Sunday using former Cradle Roll children. Bishop Titus Books brought the message and had charge of the dedication of babies. Ten children were dedicated at this service.

In the morning service May 22, Bro. and Sister Curtis Byers sang a duet. In the evening the Junior Crusaders took flowers and presented a program to a shut-in member, Sr. Allison. Rev. J. H. Tice, Sec. of Penna. Temperance League, was the guest speaker for the adult group. His message on the subject "Christ for Youth" was an

inspiration to those present. The offering of the evening went toward temperance work.

Tuesday, May 24 there was a district home mission service at the church. Bishop Henry Ginder was the speaker and told of many interesting happenings in Home Mission work.

Palmyra was happy to send another member to the home mission field. Ruth and Edward Hackman were present on June fifth to sing, and Rev. Hackman spoke of the work they are planning to do. Rev. Earl Engle spoke also on "A Charge to our Missionaries."

Our Daily Vacation Bible school was

Wednesday of each month at noon in the church. During the mid week prayer service the pastor has been teaching from the book of Acts.

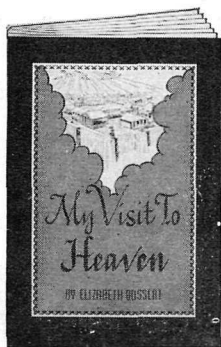
We were happy to have Sister Esther Ebersole in our morning service August 28 to give a report of their work in Kentucky. Sr. Helen Dohner spoke to the King's Daughters at their monthly meeting the following Thursday evening.

Sunday, September 4 Rev. Simon Bohlen preached the sermon for the Harvest Praise Service. Testimonies were given to the goodness and for the glory of God by the members. The offering was divided between the Messiah Children's Home and the

MY VISIT TO HEAVEN

By Elizabeth Bossert

Now in its ninth printing



An actual experience, related by the author, a mother who was taken seriously sick by a strange illness undiagnosed by a specialist. Her vision of Heaven and miraculous healing took place in 1948. She saw her loved ones and the beauties of Heaven. One reader said: "I enjoyed it more than any book I ever read, other than the Bible." Others state: "Read and reread"—"Passed to others to read"—"Read in church service"—"Led a soul to Christ." This booklet will bring comfort and hope to every reader. An excellent gift for shut-ins and those who need encouragement. A challenge to a more devoted Christian life. A picture of the author included. 40 pages.

Price, 50c each or \$5.00 a doz.

Christian Light Press Bookstores
Elizabethtown, Penna., Chambersburg, Penna.,
Nappanee, Ind. and Upland, California

held from June 6 to June 17. Bro. Wayne Ebersole was Superintendent. Attendance averaged around 100. The last night of Bible school the classes gave a short program of their memory work to interested parents and friends.

Sunday, June 5 in the evening, the children gave their program for our Children's Day. Sr. Mary Sentz was the speaker, and the children listened attentively as she told of children she had worked with and her hope that Palmyra children would serve the Lord.

During our pastor's absence to attend conference, the messages were delivered by Rev. Harvey Ebersole, Rev. Roy Zook from the Messiah Home congregation, and Rev. Isaac Kanode from the Hummelstown congregation.

July 3 a report of General Conference was given by various members who attended.

The ladies of the church cut and sewed eleven gowns which were sent to Matopo Mission. They also collected and mended used clothing and sponsored the Christmas bundles project for MCC. One hundred thirty-five quarts of peaches were canned for three missions: Ella, Kentucky, Bethel, Virginia, and Blandburg, Pa.

July 20 the Sunday School had charge of the prayer meeting with a short Sunday school workers' conference included.

July 24 was Peace Emphasis Day and two young men who were expecting to leave for Germany to serve for PAX service spoke. John Raser gave the peace oration and Paul Boyer spoke concerning PAX service.

Prayer and fast services are held the first

Messiah Home. One Friday evening the King's Daughters took refreshments and gifts to the children and workers at Messiah Children's Home. Also an outdoor table and benches were given for their convenience in serving and eating outdoors.

—H. L.

Pasadena, California

A special installation service marked the occasion when Rev. John Raser transferred pastoral responsibilities to our new pastor, Rev. Warren Sherman. Bro. Sherman enters his term of service here with a special Holiness emphasis, and the ministry of the Word is already being blessed of God.

Five of our Christ's Crusaders have requested baptism, and this rite was administered on June 26 at the Upland Brethren in Christ Church. May our prayers ascend that these precious young people may be preserved from the snares of the devil in these crisis days.

Bro. Raser, although retired from this pastorate, has not relinquished his interest in the forward movement of the church. His nine years of service to the church here have been fruitful ones indeed. He has been held in highest esteem among other fundamental circles as well. We do appreciate the John Raser family in our midst and our prayers do sincerely follow them here, as well as for Dwayne in the service in the Philippines, for Carol in Upland College, and Harold at home. May God richly reward them for their labors of love among us.

A Special Musical Program preceded the

Missionary Rally in the Pasadena Church on Wed., June 1. Special numbers in song were rendered by local groups and these were assisted by the Upland Mixed Quartet. "Mid-Century Missions in Action" was the theme chosen for our pre-conference Women's Missionary Prayer Circle rally. On this unique occasion we were honored by the presence of eighteen missionaries, some of whom are now retired. It was indeed inspiring to hear reports from the several fields of labor and note the workings of God among the heathen as well as in the homeland.

Bro. Elam Dohner, having just arrived from the Kentucky field, gave a few words of greeting.

Bro. E. J. Broyles, currently active with the American Soul Clinic, of which Rev. Fred Jordan is founder, gave testimony to the joy of serving in a door to door program of visitation in Pasadena, Los Angeles, and other nearby cities.

Following the rally, both Pasadena and Upland friends shared in a very generous food shower for our new Pastor and family. This I know was much appreciated and a time of fellowship followed in the Sunday School Annex.

—S. L. H.

Cedar Grove, Mifflintown, Pa.

Praise the Lord! Instead of having a "summer slump" during the hot weather, God has sent a Holy Ghost Revival in our midst.

July 3rd our pastor, Bro. Benner, brought us a stirring message on "Preparations for Revival."

July 13 was the beginning of a three-week evangelistic meeting held in a nearby community, Picnic Grove. The tabernacle was used for the services. The group of

Bishop Lester Myers writes:

He has been in the school room until now and has not been able to accept engagements for evangelistic work. Since he will not be teaching his plan is to devote time to holding revival meetings. He has open dates for October, November and December of 1955.

workers were Bro. and Sr. Earl Martin, Sr. Mary Wenger, and Sr. Margert Lehnor, and Eld. Albert Engle, evangelist. God gave us heart-searching messages through Bro. Engle. The ten o'clock prayer hour held each morning was a great blessing and inspiration. We praise the Lord for the large number of seekers and for the definite victories that were won. The Lord was present in saving, sanctifying, and healing power.

July 24. We were happy to have Sr. Erma Hare and her parents with us in the morn. worship service. Sr. Hare spoke of her work in India. May the Lord bless her as she returns to her field of service.

Aug. 17. Our souls were blessed in Prayer Meeting to hear new testimonies of those who were saved or sanctified in our summer revival, also at Roxbury Camp Meeting. We thank the Lord for these definite answers to prayer.

Aug. 28. A group of 25 of our Christ's Crusaders traveled to the Air Hill Church where we had been invited for the Sunday evening service.

We enjoyed the hour of fellowship together, also the evening service as we worshipped together.

—A. S.



Love Feasts

Penna.	
Montgomery Church, Pa.	Oct. 22-23
Michigan	
Leonard	Sept. 24-25
Mooretown	Oct. 1-2
Rust	Oct. 8-9
Carland	Oct. 15-16
Detroit	Oct. 22-23
Gladwin	Oct. 29-30
Merrill	Nov. 4-5-6
The Merrill date also includes the Fall District Council of the Michigan churches.	
Canada	
Howick	Oct. 15-16

BIRTHS

"Children are an heritage of the Lord"

OBERHOLTZER—Mr. and Mrs. Arthur Oberholtzer, Mt. Joy, Pa., are happy to announce the arrival of a baby girl Nancy Jo. (a sister for Patty Lou and Freddie) born Aug. 28, 1955.

BUNDY—Mr. and Mrs. Jimmy Bundy of the Detroit congregation are the happy parents of the first child in their home, Loraine Ruth, born June 10, 1955.

NEWMAN—Mr. and Mrs. Harley Newman of the Detroit congregation are the happy parents of the first child in their home, Wendell Leon, born June 27, 1955.

YOUNG—Bro. and Sr. Clyde Young, Chambersburg, Pa. R. 3, welcomed with joy the arrival of Carol Anne, born August 2, 1955; a sister for Lee.

STICKLEY—Gordon and Ruth Stickley (nee Winger), of Maple, Ontario, are the happy parents of a son, Wayne John, born August 12, 1955.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

DERRICK-ENGLE—On August 14, 1955 Miss Elaine Engle, daughter of Mr. and Mrs. Raymond Engle of Abilene, Kansas, became the bride of Donald Derrick, son of Mr. and Mrs. Carl Derrick of Detroit, Kans. The ceremony was performed in the Abilene Wesleyan Methodist church by Rev. Lloyd King.

ZIMMERMAN-ASPER—On August 25, 1955 at the Brethren in Christ Church, Chino, Calif., Miss Verla Asper, daughter of Mr. and Mrs. Irvin S. Asper, became the bride of Mr. John Zimmerman in a ceremony performed by their pastor, Rev. Merle Brubaker. The Zimmermans are now living in Upland and will be attending Upland College this year.

PARTEN-CARROLL—Miss Gail Carroll and Mr. Lawrence Parten, both of Chino, Calif., were united in marriage Sunday August 28 in a ceremony performed by Rev. Merle Brubaker at the Brethren in Christ Church, Chino, Calif.

SMITH-HACKLER—Miss Sonya Hackler of Chino, Calif. became the bride of Mr. Milton Smith of Ontario, Calif. on Thursday, September 8, 1955. The ceremony at the Brethren in Christ Church, Chino, Calif. was performed by pastor Merle Brubaker.

GISH—Daniel L. Gish, son of Christian and Mary (Lehman) Gish, was born in Colebrook, in Lebanon County, Pennsylvania, March 22, 1875. He departed this life on August 19, 1955, at the age of 80 years, 4 months, and 28 days.

Mr. Gish was converted in his early youth and joined the Brethren in Christ Church. He faithfully served his God until his death. While still young he went west to Arizona, where he lived for a few years. He then moved to southern Ontario, Canada, and was

DEDICATION SERVICE

For the Remodeled

E. V. PUBLISHING HOUSE

Nappanee, Indiana

"Open House" — Friday, October 7,
Afternoon and Evening

See the Publishing House in operation.

Dedication — Sunday, October 9, 2:30 p.m.

Bishop E. J. Swalm, Dedication Speaker

We Invite You to Come and Visit Us at this Time of Dedication

You are also invited to be the guests of the Publishing House Staff for lunch Sunday noon, October 9. If you can be with us for this occasion, kindly let us know how many you will have in your party. We shall be pleased to have you join us.

For further information contact Manager E. W. Thomas, Nappanee, Indiana.

OBITUARIES

"Blessed are the dead which die in the Lord."

married to Myra Bitner at Sherkston, Ontario in 1908. God blessed this union with two children; John and Mary. In 1914 the family moved to Pennsylvania, where the deceased lived until two years before his death. The last two years were spent with his son, John, in Buffalo, New York.

His wife and daughter preceded him in death. Surviving are his son, John, and two sisters, Mrs. James Martin, Newville, Pennsylvania, and Mrs. Katie Shonk, Elizabethtown, Pennsylvania.

The service at the Wedekindt Funeral Home was conducted by Paul Hostetler, and interment was at the Pine Hill Cemetery in Buffalo, N. Y.

BOLTON—Sister Minerva (Reichard) Bolton, age 84, of Fordwich, Ontario went to her eternal reward on August 10, 1955.

Sister Bolton, daughter of the late Bishop John Reichard, was born in the Nottawa district. She was a faithful member of the Brethren in Christ Church, giving the church her loyal support and devotion as long as health permitted. She was the wife of the late Henry Bolton who predeceased her in 1943. She is survived by one son, Edwin of London, Ontario, and one daughter, Mrs. Charles Lambkin (Mildred), of Fordwich with whom she made her home. She also leaves two brothers, Elder Jacob Reichard of Fordwich, and Oliver Reichard of Elmira, Ont., one sister, Mrs. Laura (Reichard) Hilborn of Waterloo, Ontario, four grandchildren, and three great-grandchildren. Two daughters, Verdella and Madilla, predeceased her.

The funeral was conducted by Elder C. I. Cullen, assisted by Elder J. H. Heise and Rev. W. A. Durst. Interment in the Fordwich Cemetery.

GISH—Martha Rebecca Gish, eldest daughter of the late John and Mary Ann Witter was born in Millersburg, Pennsylvania, September 27, 1871 and departed this life at her home in Upland, California August 20, 1955, aged 83 years, 10 months, 24 days.

At the age of eight years she moved to Kansas with her parents who settled near Enterprise, Kansas.

She was converted at the age of sixteen and soon after joined the Brethren in Christ Church of which she remained a faithful member until the time of her death. Even when failing health prevented her from attending the public services, she was always interested in the activities of the church of her choice.

On September 26, 1899 she was married to J. Harvey Gish. To this union were born two daughters and one son: Helen of Upland, California, Chester of Arcadia, California and Mrs. Paul Book of Nappanee, Indiana. In addition to her family she leaves three sisters: Saydee Witter of Abilene, Kansas, Mamie Witter of Topeka, Kansas, and Susie Martin of Modesto, California; one brother, Bishop Ray I. Witter of Navarre, Kansas and nine grandchildren.

Mother Gish was a woman who quietly lived her Christian life among her family and friends. The following verse of song found written on the fly leaf of her Bible expresses the source of her quiet courage and faith.

"Keep in touch with Jesus though the way be dim,
Let no cloud or shadow sever you from him.
Joy or sorrow greet you, friend or foe you meet;
Keep in touch with Jesus, He will keep you sweet."

Services, to pay the last tribute of respect, were held from the Brethren in Christ Church, Upland, California. She was then taken to her final resting place at the Bellevue Mausoleum, Ontario, California. The officiants at these services were Bishop Henry G. Brubaker and Bishop Emeritus J. H. Wagaman.



Report 20,000 Mennonites in Russia Today

The first authentic report on the number and status of Mennonites in Russia in recent years, particularly since World War II, indicates that there are no less than 20,000, although no official statistics are available.

This report resulted from a meeting last July 28 in Birmingham, England, of Harold S. Bender, who reported from Amsterdam, Holland, and three officials of the All-Union Council of Baptists and Evangelical Christians in Russia.

Other items reported:

1. The relation of the Mennonites to the Baptists is very close. In those places where there are no organized Mennonite congregations the Mennonites attend the Baptist services. Elsewhere the Mennonites have their own congregations, with their own preachers conducting services in German for the Mennonites. However, Mennonite preachers are also doing evangelistic work among the Russians, preaching in Russian. About two years ago a revival began among the Mennonites, which is still continuing.

2. The Mennonites are free to conduct

Missions in America

Missions and (*) Mission Pastorates

Chicago Mission: 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avis Carlson, Alice Albright, Sara Brubaker, Grace Sider

Detroit, (God's Love Mission): 1524 Third St., Residence—3986 Humboldt St., Detroit 8, Mich.; Telephone—Tyler 5-1470; Paul Hill, Evelyn Hill, Erma Hoke

Harrisburg (Messiah Lighthouse Chapel) 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg—CEdar 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

Los Angeles (Door of Hope Mission) Fifth and Wall Streets, Los Angeles, Calif.; Residence—551½ North Third Avenue, Upland, Calif.; Adolf Jordan, Evelyn Jordan

Philadelphia Mission: 3423 North Second St., Philadelphia 40, Pa.; Telephone—NEbraska 4-6431; William Rosenberry, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

San Francisco (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, Calif.; Residence, 311 Scott St., San Francisco 17, Calif.; Telephone—UNderhill 1-4820; Harry Buckwalter, Katie Buckwalter, Edith Yoder, Florence Faus

Toronto Mission: Church, 150 Gamble Street, Toronto 6, Ontario, Canada; Parsonage, 231 Gamble St., Toronto 6, Ont., Canada; Telephone—Gladstone 8383; Ronald Lofthouse, Marjorie Lofthouse, Myrtle Steckley, Ruth Steckley

Albuquerque, New Mexico: Parsonage, 3014 Sierra Drive, N. E. Albuquerque, New Mexico; Telephone—5-6467; Paul Wingerd

Allisonia, Virginia (Farris Mines): Telephone—Pulaski 28628; Rupert Turman, pastor; Edith Davidson

Altoona—Church: Fifth Avenue and 37th St., Altoona, Pa.; Parsonage: 3701 Sixth Ave., Altoona, Pa.; Telephone—35527; Gerald Wingerd, pastor

***Blair's Mills, Pa.:** Parsonage, Orrstown, Pa., R. D. 1, Box 50; Roy Beltz, pastor

***Blandburg, Pa.:** Edward Hackman, pastor

Bloomfield, New Mexico, c/o Blanco Trading Post (Navajo Indian Mission): J. Wilmer Heisey, superintendent, Velma Heisey, Ida Rosenberger, Rosa Eyster, Charles Myers, Jr., Peggy Myers, Martha Long, Dorothy Charles, Jane Monn, Rachel Eshelman

***Check, Virginia (Adney's Gap):** I. Raymond Conner, pastor

***Collingwood, Ont., Canada:** Isaac Schmucker, pastor

***Detroit Church:** Myrtle Street, Detroit, Michigan; Paul Hill, pastor

***Everett, Pennsylvania (Clear Creek and Ray's Cove):** Ross Morningstar, pastor; Everett, Pa., R. D. 1

***Gladwin, Michigan:** Marion Walker, pastor

***Grants Pass, Oregon:** 1300 Highway 199, (Redwood Country Church); Glenn Diller, pastor

***Hanover, Pennsylvania (Conewago):** Samuel Lady, pastor

***Hollidaysburg, Pennsylvania, R. D. 1, (Canoe Creek):** Sheldon Wilson, pastor

***Hunlock Creek, Pennsylvania:** Thomas Bouch, pastor

***Ickesburg, Pennsylvania (Saville Church in Liberty Valley):** Roy Musser, pastor

***Iron Springs, Pennsylvania:** James Leshner, pastor, Greencastle, Pa., R. D. 3

Kentucky:

Ella, Kentucky: Elam Dohner, superintendent; Helen Dohner, Esther Ebersole, Elizabeth Hess, nurse, Knifley, Ky.

***Garlin:** E. J. Rohrer, pastor

***Knifley:** P. B. Friesen, pastor

***Kittanning, Pennsylvania (Sunnyside Chapel):** Donald Fisher, pastor. Address—Templeton, Pa., R. D. 1

***Llewellyn, Pennsylvania:** Cyrus Landis, pastor

Meath Park Station, Saskatchewan, Canada: Lorne Lichty, Mrs. Lorne Lichty

***Massillon, Ohio, (Christian Fellowship Mission),** 118 South Avenue, S. E.; Eli Hostetler, Sr., pastor

***Orlando Florida:** 1712 Cook Street; Telephone: Orlando—20789; Harold Wolgemuth, pastor

***Ringgold, Maryland:** Herbert Hoover, pastor; Route 2, Smithsburg, Maryland

Saskatchewan, Canada:

***Delisle, Saskatchewan, Canada:** Robert Sider, pastor

***Kindersley, Saskatchewan, Canada:** John Garman, pastor

Saxton, Pennsylvania: Andrew Slagenweit, pastor, Martinsburg, Pa.; Ruth Keller, Anne Wyld, Saxton, Pa.

***Shanesville, Ohio:** Atlee Harshberger, pastor

***Sherman's Valley and Riddlesburg:** Marlin Ressler, pastor, Riddlesburg, Pa.

***Stowe, Pennsylvania:** Parsonage, 527 Glasgow St.; Telephone—Pottstown 1211J; John Bicksler, pastor

***Sylvatus, Virginia (Bethel Mission):** Telephone—Sylvatus 482; John Schock, pastor

***Three Springs, Pennsylvania (Center Grove Chapel):** Art Cooper, pastor

Tillsonburg, Ontario Canada:

***Houghton Center:** Basil Long, pastor, Langton, Ontario, Canada

***Frogmore Church:** Alonza Vanatter, pastor, Tillsonburg, Ontario, Canada

***Uniontown, Ohio:** Walter Lehman, pastor; Parsonage, 2396 E. Turkey Foot Lake Road, Akron 12, Ohio; Telephone—Akron, Oxford 9-3028

Walsingham Center: Tillsonburg, Ontario, Canada; Arthur Heise, Verna Heise

religious services, although their congregations are not registered with the government. (To be registered they have to have a national organization or conference which is registered.)

3. German Bibles and religious literature are not yet available in Russia, although the Baptist headquarters in Moscow recently secured a supply of some 200 German Bibles which they are distributing among German-speaking evangelicals. Some Mennonites have secured copies of these.

4. The Baptists have been publishing their own church paper since 1944. Their ministerial training school was closed in 1929, but they have recently secured permission to establish such a school, which they hope to do as soon as they can raise the money for it. Meanwhile they have secured permission to send a limited number of their young men to foreign Bible schools for training, such as in Baptist schools in England. (The Baptist church itself claims 520,000 baptized members in 5,400 congregations in Russia.)

Eastern Mennonites Respond to Flood Disaster

Mennonites from the Franconia Conference of the Mennonite Church and the Eastern District of the General Conference began on Monday, August 22, to help in the cleanup work following the floods along the Delaware River. Offers of help also came from southwestern Pennsylvania, eastern Ohio, and Lancaster County.

About 120 men turned out on Monday, and there have been over 100 going every day since.

Some of the Mennonite plumbers have been able to use their pumping equipment to good advantage in cleaning out the houses. Most of the work is handwork—removing the debris and cleaning up the dirt and filth deposited by the receding waters.

The Franconia Conference plans to organize further to continue aid to this needy area. Although they are planning to give some financial aid, the greatest need is for manpower.

French Mennonites Express Willingness to Help

At their annual AFM General Assembly meeting on August 21, the French Mennonites expressed their concern over the terrible floods in Eastern United States. Pierre Widmer proposed that the French put a certain sum at the disposition of the American Mennonites to help them meet this emergency as a gesture of brotherly concern.

School of Nursing Opens in Formosa

A school of nursing for the MCC hospital in Hualien, Taiwan, opened during the month of July. Four girls are enrolled in the first half of the year's class. Two others are already on the waiting list for the next half of the year. They hope to have room for them by January.

The Joint Committee on Rural Rehabilitation, a branch of the Economic Cooperation Administration, has earmarked funds for a new nurses' home. This same committee assisted in the expenses of the hospital itself which was erected the latter part of 1954.

The hospital staff, under the direction of Dr. Roland Brown, Freeman, S. Dak., and Bessie Plant, R.M., Didsbury, Alta., plans to give training for a regular registered nurse degree. Previously, one class of "practical nurses" were trained here.

The medical program in Formosa has three aspects: the 35-bed hospital which

serves the tribes people around Hualien, the mobile clinic, and three eye clinics which serve the mountain tribes.

Gratitude of Koreans

The owner of the MCC headquarters house in Taegu, Korea, is visiting the U.S. While acknowledging a rent payment, he also wrote: "I like to express my hearty gratitude for the gracious relief work in Korea, the war-torn nation, through your Korea relief unit. Before I left Korea I saw what and how Lee and the ladies worked among our people. We were very much impressed through their humble spirit and friendly mind . . . I admire also very much your noble spirit to live according to what the Bible teaches . . . We Koreans need your preaching as well as your relief work. I like to see Mennonite Church in Korea in near future. I hope and believe that your gracious relief work in present time in Korea will be good preparation as well as foundation for your future mission work in the spiritually thirsty land. . . . I wish to visit your headquarters in Akron before I leave this country . . . Paul S. Myung."

Items from the News

Church N.A.E. representative, E. J. Swalm reports:

Sunday, October 30, commemorates the thirteenth year of service of the National Association of Evangelicals and is designated throughout the Brethren in Christ Church and other denominations as official NAE day.

Every church in the denomination is urged to set aside this date (or another more convenient one) to present the work of NAE to its congregations.

Free literature for use October 30 may be secured from the Rev. George Ford, Associate Executive Director, 108 North Main Street, Wheaton, Illinois.

Second Top TV Award Won By 'This Is The Life'

For the second year in succession a nation-wide poll embracing the entire television industry has picked the religious television film program "This Is The Life" as the best religious program on the air. The results, announced in *Billboard*, weekly newspaper of the theatre industry, indicate that "This Is The Life" outdistanced the vote of the next six entries combined. Its 1,476 overall total vote topped that of more than 250 other nominees, and was exceeded by only four others—*Disneyland* (1,923), *Roy Rogers* (1,923), *Dragnet* (1,723) and *Victory at Sea* (1,627.)

Protestants Release New TV Music Film Series

Television viewers are going to get a change of pace on their screens in coming months. The Protestant Radio and TV Center, Atlanta, Ga., is making available to TV stations special libraries of religious music on film. The new films, released under the Center's registered trademark, *Hymnscriptions*, were announced by Dr. John M. Alexander, president.

'Ma' Okays 'The Billy Sunday Story' for Gospel Film

Mrs. William A. Sunday, widow of evangelist Billy Sunday, who has steadfastly refused for more than a score of years to release screen rights to the colorful revivalist's life story, announced that she has now changed her mind. Last August 19th at an elaborate press conference, "Ma" Sunday, "looking remarkably younger than her 86 years," revealed that she now believes that "films can be used of God for His glory" and that she has okayed motion picture rights to "The Billy Sunday Story."

W. E. Emmanuel of Durant, Fla., writing in *Evangel* (Aug. 14) warns that Christians should be careful of their use of adjectives in reporting results of revival campaigns because God counts noses, too. (Psa. 87:6)!

His observation (in part):

"There can be no objection to the use of descriptive adjectives in the proper place. But surely we are not to string them out one after another like links in a chain, or pile them up like layers of a cake. One would think from the reports over the air, and from the platform, that ordinary preachers do not exist any more. Constantly we hear this evangelist and the other described as 'great,' 'outstanding,' 'brilliant,' 'dynamic,' 'miracle man,' etc. The meetings too, are 'wonderful,' 'glorious,' 'marvelous,' 'miraculous,' and 'great.' Ordinary meetings where plain preachers preach to ordinary crowds seem to be non-existent."

"... it is quite probable that some preachers will be in for a rude shock, when they compare their list of converts with the Lord's, and find that so few of their sheep made it to Glory."

Dr. Clyde Taylor, executive secretary of Evangelical Foreign Missions Association, has been named secretary of Missionary Communications Service. MCS, founded by evangelist Jim Vaus in 1952, has as its object "to bring missionaries, some of whom are many days' travel from the nearest point of civilization, into immediate contact with the outside world through modern communications."

Churches Challenged on Daybreak Prayer Meetings

Churches around the country are starting daybreak prayer meetings as a result of the challenge of Evangelist Bob Finley, president of International Students, Inc.

Reporting the tremendous blessing of God he saw as a result of daybreak prayer meetings in Korea, Finley is challenging American churches to emulate their example. Members of Grace Brethren church, Altoona, Pa., report a new breath of spiritual life and power as a result of 6 a.m. meetings.

Earnest Hummer, pastor of the First Methodist church in Fawn Grove, Pa., reports a genuine revival among his young people since daybreak prayer meetings were started a year ago. He finds the high school students are the most regular attenders of any age group, and at least a dozen can trace their salvation to Finley's visit and the beginning of the prayer meetings.